

Criteria of the Leader's Efficiency and Their Findings on the Team work Performance: Management in Islam as a model

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Abstract

This research aims to highlight the most important qualities that a Responsible man, should possess and to clarify the most significant outcomes resulting from the work of the group under their leadership, whether it be effective and successful leadership or the opposite. The importance of the research, Came from the meaning of follows of the Holy verse said by Allah Almighty, “They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like cattle; rather, they are more astray. Those are the heedless.”⁽¹⁾. The research methodology lies in the descriptive analysis, investigation, and examination of the most important innate and acquired qualities and qualifications that a leader needs to perform his duties. Therefore, the researcher used the descriptive-analytical method. The study yielded several results, including: A Muslim entrusted with public responsibility in a Muslim state, and committed intellectually and behaviorally to the teachings of Islam, will be a trustworthy guardian of the country's and people's resources. He will implement justice, spread truth, preserve the rights of others, and protect the state's assets under his care. A leader fulfills the state's function properly, considering that he represents it in serving the community around him. Consequently, he must undertake actions that bring about benefits, avert harm, and establish equity in the rights of Allah (Exalted He) and the rights of people. He is among those in authority who are entrusted with great responsibilities, whether administrative, judicial, defensive, or related to livelihood. Many Responsible men may not possess the required qualifications, yet they are entrusted with the task, potentially leading to negative outcomes and a failure to achieve the intended goals. This underscores the importance of studying this topic. Furthermore, Islamic law demonstrates its concern for people's lives, extending beyond mere security to encompass the economic and social well-being of individuals in all its forms. It also emphasizes the establishment of justice based on equal rights for all, grounded in Islamic principles. Islamic law requires leaders to prioritize the most suitable candidate over the merely suitable one. Choosing someone unsuitable when a more suitable candidate exists constitutes a breach of trust. While administrative practices often rely on the interpretations of leaders and imams in specific details, their fundamental principles, rulings, and foundations are derived from Islamic law. The study recommends establishing a consultative council—as a means of embedding the concept of democracy—in every institution, since consultation shurah (Islamic Law)

¹ Surah Alaraf, verseno (107)

is the fundamental principle of governance in Islam. This is contingent upon the council members being individuals of sound judgment and insight, known for their wisdom and virtue. Furthermore, it emphasizes the importance of fostering positive human relations within the institution, as this strengthens employees' sense of security and peace of mind. The study also stresses that positions and responsibilities should always be entrusted to capable, trustworthy individuals who are committed to providing social security, thus achieving social solidarity within the community, Consultation and participation by the community are considered among the most important tools that a responsible man should utilize. Oversight of the leader begins with their own conscience, which is guided by Allah (Exalted He) in every action they take.

Keywords: Criteria of the Leader's Efficiency, Among the Group, Choosing the Most Suitable Candidate.

Section One: The Theoretical Framework of the Research

The study includes the follows: (the research problem, The objectives, The importance of this study, the previous studies, and about the introduction of the research.

- Firstly: Regarding to the research problem, the problem is depending on the following questions: What are the reasons or causes of the success of individuals as a team work in one community, and what are the reasons cause the failure for others individuals as group in same place? what are the advantages required from the responsible man who guided by Islamic Law. The One the group. he will be successful among of Islam law who depend on on Islam guided him to the right way of this aspect.
- Secondly: The importance of the research is taking from the importance of success in the lives of individuals of their work. The success of the responsible one has a good findings, on the work of the his team work. and from this point the research has taken the great importance.
- Thirdly: the objectives of the research: This study seeks is to identify the most important Islamic criteria required from the responsible man who managing the team work's, and what are the negatives that are required to be avoided according to Islamic Legislation? And to determine the group's requirements behind the leader.
- Fourthly: The previous studies in this field: they are a lot of studies in this topic and they are vital and numerous. As for me I would like to research about it in Islamic jurisprudence, they are renewed with the renewal of types of works, and therefore the researcher preferred to research about them despite the abundance of what was written about them, in order to contribute with his own opinion and addition through the guidance of Islamic law.
- Fifthly: The introduction includes the contents of the study as follows: In the first section, the study talked about the theoretical framework of the study, in the second one it talked about the general concept of the responsible man and the meaning of leadership (responsibilities), and in the third section, talked about the criteria of a successful leader, about his duties and the duties of the individuals around him, in the fourth section the impact of the leader's successes on the

performance of the group, and finally about the results and recommendations that the study reached.

Section Two: The Responsibility of Leader at a Community of Individuals which Linked by Interests

Praise be to God, Lord of the Universe, and peace and blessings be upon the noblest of messengers, our Prophet Muhammad, and upon his family and companions. The issue of intergroup attitudes represents a problem that must be addressed through intensive study and fundamental solutions, especially in the present time. We are in dire need of studying the relationships between individuals within the groups to which they belong, or with other groups to which they are connected in any way that requires the study of social interaction. Within this behavioral approach to studying relationships between groups, the phenomenon of leadership (administrative responsibility) is considered an extension of the individual's psychological processes in his relationship with others, such as attraction, cooperation, affection, enmity, and hatred. Thus, it is simply a special application of personality psychology, or the processes existing between individuals. ⁽²⁾ This is what this study will clarify and confirm, based on the hadith of the Prophet, may God bless him and grant him peace, "Souls are like conscripted soldiers; those who recognize each other unite, and those who are unfamiliar with each other differ." ⁽³⁾ The required leadership is that which works to improve the relationship between members of society, whether they are Muslims or Muslims with others, especially if they live in one country. ⁽⁴⁾ There is no doubt that an individual's standing within a group should be commensurate with their competence and proportionate to their efforts. A group that upholds justice and weighs matters with fairness is one that satisfies the majority of its members and instills tranquility in their hearts. Conversely, a group that favors some of its members for unjust reasons is one where resentment, discontent, and harsh criticism prevail, ultimately leading to a breakdown of harmony and the collapse of unity. Wise leadership, on the other hand, is that which dedicates all its energies and strengths to protecting the group, ensuring its security, strength, and continuity. A leader's competence is measured by their success in organizing the group and guiding each individual to contribute to its service. Furthermore, a leader's competence is measured by the positive impact they have on the group's productivity and performance. The key to a leader's genius lies in their understanding of the people around them. ⁽⁵⁾ As God Almighty says: "And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight, and the heart..." All of them will be questioned ⁽⁶⁾, and (And you will surely be questioned about what you used to do) ⁽⁷⁾ Leadership

² Al-dasougi, Mugwimat Al-mgtamaa Al muslim, Riyadh, Lib. Date 1406-1986, p(32)

³ (إن الأرواح جنودٌ مجنّدة، فما تعارف منها ائتلف وما تناكر منها اختلف) الحديث صحيح: Narrated by: Muslim, by Abu Hurairah, no (2638) and narrated by: Tabbarani Fi Al-maajam Alaosatno (5220)

⁴ Dr. Muhammad Alameen Almasari, Islamic Lectures, In the Islamic Community, pr.4, Al kuit, Alargam House, date 1406-1986-p(22)

⁵ Mohammad Kard Ali, Islam and Arab Civilization, pr.no1, publishing house of transilation, cairo, date 1986, p(54)

⁶ قال تعالى (وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا) (36) Surah Alesraa, Verse no (36)

⁷ (وَلُسْأَلُنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ) (98) Surah Alnahal, verse no (98)

should be entrusted to those with competence, integrity, and strength. Strength in judging between people means knowledge of justice. An important criterion is that the leader should be a good responsible man model, Successful leadership motivates employees to perform well. Wise leadership is characterized by strong belief in the goal and a commitment to moderation. It is neither authoritarian nor arrogant, but rather it acts wisely. The success or failure of an organization is closely linked to the quality of its leadership.

Section Three: The Conception of the Leadership in General

The term leadership has given rise to a great debate among researchers and thinkers regarding the definition of the term in terms of its concept, its true nature, and its characteristics. However, what we can confirm in this debate is that they have agreed on two basic opinions. The first opinion confirms that leadership is an acquired quality, and the second opinion sees it as a gift from God Almighty that is not acquired⁽⁸⁾. In the language, leadership means to pull something, or to subdue it, or to direct it. It is said, "He led the camel and led it," meaning he pulled it⁽⁹⁾. And submission means obedience⁽¹⁰⁾. The word leader is applied to everything high, such as a mountain or something else that appears on the surface of the earth⁽¹¹⁾, because it indicates the way or anything else. So, leadership in this way is taking people and directing them to a way, or a goal, or something else. Some have defined leadership as the relationship between an individual and a group of people who share the same goals and desires, which they strive to achieve. The group is guided and influenced by its leader and receives his directives. Others have stated that leadership requires four essential elements in the leader's character: first, the leader's abilities, personality, and authority; second, the followers (individuals) with their abilities, personalities, and authority; third, the specific circumstances and conditions; and fourth, the goals that matter to the group and which it seeks to achieve. There can be no leader without a group striving to achieve specific goals under certain circumstances. In these circumstances, the leader must find acceptance, support, and victory from his group; otherwise, he will not be entrusted with leadership, which grants him the legitimacy to assume command. These characteristics were fully applicable to Prophet Muhammad (peace be upon him) when he first arrived in Makah society, a society known for its tribalism and worship of other than God Almighty. Similarly, in Medina at that time, religions were diverse, including Judaism and Christianity. He (peace be upon him) was able to unify the ranks and bring together the disparate groups. (This also applies to...) The quality of leadership was present in many of the Messengers, peace be upon them. For example, our master Moses had numerous qualities and characteristics that qualified him to be a successful leader. Many of the Companions, may God be pleased with them, followed the same path. Thus, leadership is summarized by some in three elements: a group of people, starting with one person

⁸ The committee's services of USA, Individuals Management, New Yurokdate 1955, p(47)

⁹ See: The management in Islam, By: Dr. Muhammad Abraheem Abo Sin, without the place of print and others, date 1999, p(97)

¹⁰ See: Muhammad Alameen, Op, Cit p (31)

¹¹ See: Muhammad Kard Ali, Op, Cit, p (61)

or more; the group having a common goal that they strive to achieve; and the group having a person they choose or accept as a leader, with whom they cooperate to achieve a specific goal and reach the objective. Therefore, leadership can be described as general management, which is the art of coordinating between individuals and groups and using them to reach a desired goal. It is also the influence on people and directing them in a certain way that makes it possible to gain their obedience, respect, loyalty, and cooperation in order to reach the desired goal. It is concerned with effectively influencing the activity of the group and directing them towards the goal and striving to reach that goal. Another definition describes it as the ability to influence people to cooperate in achieving a desired goal. It is also a process of mutual influence whereby individuals, despite their differences, work together to direct human activity towards a common objective. In short, administrative leadership is the ability to coordinate, direct, and manage crises within an organization. It can also be described as the combined efforts of a group of people to achieve their goals to the highest possible degree, thanks to the cooperation of individuals and the organization as a whole.

Section Four: The Superiority of Leadership Over the Group

No group of people or a group of society, regardless of their social status, can conduct their lives successfully without the guidance of their leadership ⁽¹²⁾, whether this leadership is represented by an individual, a group, or in a hierarchical and progressive leadership structure. Wise leadership is that which harnesses all its energies and all its powers to protect the group for the sake of its security, strength, and continuity. ⁽¹³⁾

A leader's competence is also measured by the changes he brings about in production, the improvement of collective performance, and his genius in understanding men. When Umar dismissed Khalid ibn al-Walid from general command and appointed Abu Ubaidah in his place, Khalid remained a soldier under Abu Ubaidah's banner and command. Khalid seized his opportunity and conquered Qinnasrin, a victory considered one of his military miracles. Umar ibn al-Khattab, may God be pleased with him, thanked him, saying, "Khalid commanded himself. May God have mercy on Abu Bakr; he knew men better than I did." ⁽¹⁴⁾ Umar, may God be pleased with him, said in Medina, "I am sorry to hear from you about the dismissal of Khalid. I ordered him to distribute this money among the poor of the Muhajireen, but he gave to those with strength, honor, and eloquence." Abu Amr ibn Hafs ibn al-Mughirah, may God be pleased with him, stood up and said, "By God, you have not excused yourself, Umar. You have removed a young man appointed by the Messenger of God, sheathed a sword drawn by the Messenger of God, and humbled a man elevated by the Messenger of God. You have severed ties of kinship and envied your cousin." Umar, may God be pleased with him, simply smiled a pure smile and said... Addressing Abu Omar, he said, "You are a close relative,

¹² OP, Cit, P (98)

¹³ Dr. Muhammad Abo Sin, Op Cit, p(98)

¹⁴ Omer Ibn Khatab, Usul Alsiyasah & Modern Management Sliman Muhamad, Dar Alfekir Arabi date 1976, p(76)

young, and quick to anger over your own cousin.”⁽¹⁵⁾ These are the qualities of a leader, not a tyrannical ruler. They are the qualities of a great leader, highly skilled in administering justice and demonstrating it to his followers, discussing it with them until they follow him willingly and with contentment, not oppressed, marginalized, or neglected.⁽¹⁶⁾ Various concepts of leadership have been mentioned, including leadership and group dynamics. Some have said that there are three types of leadership: autocratic leadership, which arises from the specific circumstances of the transition from barbarism to civilization; leadership that involves assuming constitutional positions and specific powers through elections; and democratic leadership, which exists among a group of individuals who are equal and work together to resolve all mutual issues. Here, the leader emerges through the group to which he belongs.⁽¹⁷⁾

Section Five: About the Effects of Seeking and Striving for Leadership

First Point: The Leadership of the Team is a Legal Responsibility:

Leadership is a great responsibility and is not limited to general imamate or leading the state. Rather, anyone who assumes any responsibility or aspect of the nation's affairs, even something minor, falls under this category.⁽¹⁸⁾ The Prophet (peace and blessings be upon him) clarified this by saying, "Each of you is a shepherd and each of you will be asked about his flock. The ruler (*) who is appointed over the people is a shepherd over them and will be asked about them. The man is a shepherd over his household and will be asked about them. The woman is a shepherdess over her husband's house and children and will be asked about them. The servant is a shepherd over his master's property and will be asked about it. So each of you is a shepherd and each of you will be asked about his flock."⁽¹⁹⁾ It was narrated that Umar ibn al-Khattab (may God be pleased with him) said, "I wish I could escape leadership with nothing to show for it."⁽²⁰⁾ The Messenger of God (peace and blessings be upon him) warned the servants of God against the eagerness and pursuit of leadership and the burden of responsibility, saying, "A man will soon wish he had fallen from the Pleiades rather than been entrusted with the affairs of the people." And his saying, may God bless him and grant him peace, "Woe to the rulers, woe to the leaders, and woe to the trustees!"⁽²¹⁾ Some people will wish on the Day

¹⁵ Gow YOUhan, and othes, Algiyadah and denamekiyat Algamaat, Transilated by: Mohammad Ali Alaryan, pr.2, Alangalo al masriyah, Cairo, 1969, p(20)

¹⁶ P (50), Algiyadah Ausis wa mouagihat by Dr. Maayah Saiad

¹⁷ Muhammad Ali Kard, Op, Cit, p(45)

¹⁸ Gow, youham and others, Op, Cit, P(25)

¹⁹ نص الحديث (ألا كلكم راع وكلكم مسئول عن رعيته، فالأمر الذي أمر على الناس راع عليهم وهو مسئول عنهم، والرجل راع على أهل بيته وهو مسئول عنهم، والمرأة راعية على بيت بعلها وولده وهي مسئولة عنهم، والعبد راع على مال سيده وهو مسئول عنه، فكلكم راع وكلكم مسئول عن رعيته)، Alhadith, Bukhari with no (468) Narrated by:

²⁰ نص الحديث: فقال (ليوشك رجل أن يتمنى أنه خر من الثريا ولم يل من أمر الناس شيئاً)

²¹ (Alhadith, narrated by: Albukhari with no (2261) by Muslim with no (1733))

- See: The New Encyclopedia. Britannica. In U.s A University of Chicago vol.4.p.658 -4.

- المرجع نفسه، ص59

of Resurrection that their forelocks were hanging between the Pleiades, dangling between heaven and earth, and that they had never been in charge of any work.”⁽²²⁾ And from it is his saying, may God bless him and grant him peace, “Woe to the rulers! Some people⁽²³⁾ will wish that they were hanging by their forelocks from the Pleiades and that they had never been in charge of anything.” Despite the enormity of this matter and the great responsibility of this matter,⁽²⁴⁾ the Prophet, may God bless him and grant him peace, mentioned many hadiths in which he, may God bless him and grant him peace, explained its repercussions. “A time will come when people will be eager to assume leadership and ruler ship,” as we find in his saying, “You will be eager for ruler ship, and it will be a regret on the Day of Resurrection. What a fine wet nurse, and the wearer despaired.” So the seekers of ruler ship increased, and their cup overflowed in their search for it through various means and methods, including regionalism, fanaticism, tribalism, and partisan favoritism, without regard for competence and scientific qualifications. This matter has greatly harmed the Muslim nation. If a person desires assistance in matters of responsibility and authority, they must first refrain from seeking or requesting it. If they do so, they are promised God's help, and God's help is the key to success and triumph in all matters of this world and the hereafter. The Prophet, peace and blessings be upon him, advised Abdur-Rahman Ibn Samurah, may God be pleased with him: "O Abdur-Rahman, do not seek leadership, for if you are given it as a result of asking for it, you will be left to your own devices; but if you are given it without asking, you will be assisted in it."⁽²⁵⁾

The Second Point: Concerns the Qualities or Criteria of a Leader's Competence:

A leader's competence is measured by their success in organizing the group and guiding each individual to contribute to serving the group's goals. This can only be achieved through a thorough knowledge of all individuals, a sound assessment of their talents, life experiences, and areas of potential success, effective communication, a deep understanding of their personalities, and a social spirit capable of influence and impact. It also involves entrusting matters to the best person to handle them. As a result, the group progresses steadily, with each individual content with their position and work, thus performing to the best of their ability. Among the criteria of a leader's competence is the ability to uplift morale. Morale, clarifying goals, involving members in developing plans to achieve those goals, and the ability to establish group conduct guidelines are all crucial. A leader is someone whose thoughts and opinions guide them toward achieving the group's overall objectives. They

- (See The Book: Bain Alagidah and Leaderships, by :Muhammud Shebit, pr.no3, 1403-1983, p(52-53) *There are two types of leadership that are not acquired through knowledge or jealousy, but are a divine gift and a divine prestige. This leadership requires the leader to be a devout person who adheres to his religious rites

²² وقوله صلى الله عليه وسلم (ويل للأمرء وويل للعرفاء وويل للأمناء ليتمنين أقوام يوم القيامة أن ذوائبهم كانت معلقة بين الثريا يدللون بين السماء والأرض وأنهم لم يولوا عملا) -المستدرک، ج4، ص102، (Hadith no (7069), from Book of Ahakam)
²³ نص الحديث (ويل للأمرء لتمنين أقوام أنهم كانوا معلقين بذوائبهم بالثريا وأنهم لم يكونوا ولوا شيئا قط) صحيح البخاري، لمحمد بن إسماعيل أبو عبد الله البخاري، Sahih Al bokhari, Muhammad Abo Abd Allah, pr. No3, date 1407-1987, birout, p(261), chapter of Alamarah, (p(261

²⁴ See: the Book (Muslim Ibn Alhojaj Alhasan Algshri Alnisabori, Dar ihya Alturath AlArabi, Buret, Vol.3, p(1456))
²⁵ نص الحديث (عن عبد الرحمن بن سمرة قال: قال رسول الله صلى الله عليه وسلم يا عبد الرحمن لا تسأل الأمانة، فإنك إن أعطيتها عن غير مسألة أعنت عليها، وأن أعطيتها عن مسألة وكلت إليها)، AlBukhari no (7146) Alhadith, Narrated by :

embody the values and standards of their group, their judgment aligns with the group's, and their opinions are consistent with its values and principles.⁽²⁶⁾ A leader prioritizes the group's interests over personal ones, adhering to the legal principle that preventing harm takes precedence over securing benefits, and the group's interest takes precedence over the individual's. They are highly influential in shaping others' opinions and ideas, capable of fulfilling specific demands, and, in times of crisis, the group's members turn to them for solutions. Furthermore, they must possess the ability to understand the group's direction and have excellent insight into the means and ends that benefit the group, effectively helping them achieve their goals. Since leadership is an acquired skill, a leader must continuously improve themselves through study and appropriate practice. The essential elements of leadership include authority and power. Influence and power, in terms of strength, refer to the leader's ability to impose their views on the behavior of others with a high degree of power bestowed upon them through divine gift and inspiration. This power makes them an attractive, influential, and effective figure within society, and is called Islamic religious leadership. There is a second type of leadership called traditional leadership, which is inherited and derived from prevailing traditions and customs. The leader here does not possess the qualities of true leadership, even though they have many followers. A third type of leadership is legitimate leadership, which is governed by the relationship between the ruler and the ruled. It is based on objective foundations, standards, or recognized regulations and systems to which both the leader and the group refer. A leader who achieves the noble goals entrusted to them by the group, in accordance with Sharia, law, and custom, is a successful and accepted leader ⁽²⁷⁾ The more just and honest they are with them, the greater the appreciation and respect they will receive, and the more the group's demands will be met with complete satisfaction. They will also find loyalty from their group. Conversely, the more dishonest they are with them, the more they will find their disavowal, leading to failure and the inability to achieve the group's demands, even if they are just and honest. The subjects are an asset to him and to the community. ⁽²⁸⁾ This relationship is governed by the relationship of the ruler with the ruled, and it is based on scientific foundations, objective standards, or recognized regulations and systems, and then the leader and the community refer to them. (The leader who achieves the noble goals set for him by the community in accordance with Sharia, law, and custom is a successful leader, and is accepted by the community. ⁽²⁹⁾ The more just and honest he is, the more he will find the utmost

²⁶ (There are two types of leadership that are not acquired through knowledge or zeal, but are divine gifts and awe-inspiring prestige. This type of leadership requires the leader to possess strong intellectual and cognitive abilities and a high level of prestige, attained through divine inspiration and revelation. It is always associated with prophecy or religion and is therefore specific to prophets and messengers. (P)) «Political Leadership in the Quranic Context, Dr. Hassan Awad Sati, 2009 edition, Center for Cognitive Enlightenment, Khartoum, p. 112)

- See: Muhammad Sheet Khattab, Between Belief and Leadership, Dar Al-Fikr, Beirut, 3rd edition, 1403 AH/1983 CE, pp. 52-5

²⁷(See: The Book: Algayadah Alsiyasah min Manzor Qurani, Dr. Hssan, Auad Sati, pr.1, 2009, Altanwir Almaarifi, Khartoum, p (112))

²⁸ See The Book: Bain Alaagidah wa Algiyadah, Muhammad Sheit KHatab, Dar Alfikr, Burit, pr.3, 1403-1983, p(52-53)

²⁹ See: The Book: Introduction To Islam, By: Prof. Yusuf Al-Qaradawy, Islamic, INC., p (123)

appreciation and respect, and the collective demand will be achieved with complete satisfaction, and he will also find more members fund of his successful management.

Section Six: The Consequences of Negligence (Failure) in Performing Duties by the Leader

The leader, regardless of his job title or level, is considered an employee who receives payment for performing a specific service or profession.⁽³⁰⁾ This necessitates that he be trustworthy in what is entrusted to him, sincere in his advice, and loyal to the work assigned to him. The responsibility of the position requires fulfilling people's needs and treating them justly. They are like children in a single household; the father treats them equally and does not favor one over the others except in specific matters that he carefully assesses, such as assigning one of them to carry out tasks that require competence, skills, and experience, for the sake of the public good. This is a religious responsibility. God Almighty said: "O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. If there is any doubt, then let him be among the righteous." Whether rich or poor, God is more deserving of both. So do not follow [personal] desires, lest you deviate from justice. And if you distort [your testimony] or refuse [to give it], then indeed, God is ever, with what you do, Acquainted.⁽³¹⁾ This verse commands justice, whether in testimony, judgment, or ruling between people in any matter. Islamic law warns against following desires in the Almighty's words: "O you who have believed, do not betray God and the Messenger or betray your trusts while you know [the consequences]." ⁽³²⁾ Here, the word "trust" is general, encompassing every task assigned to a leader by his superior. ⁽³³⁾ It has been narrated... The Prophet, peace and blessings be upon him, said, "Those who are just will be on pulpits of light before God, on the right hand of the Most Merciful, the Exalted and Glorified..." ⁽³⁴⁾ (Hadith) and he, peace and blessings be upon him, also said, "There is no leader of ten people who will not be brought forth on the Day of Resurrection with his hands bound, and nothing will release him except justice, or injustice will destroy him." ⁽³⁵⁾ (Hadith) these proofs clarify the legal responsibility. ⁽³⁶⁾ So what is the consequence of a leader neglecting his duty? It can be said that many leaders have developed habits that have spread in some government departments, including seclusion from meeting the public. This was forbidden by the Prophet, peace and blessings be upon him, when he said, "There is no servant whom God entrusts with a flock and he dies on the day he dies while he is deceiving his flock, except

³⁰ (See: The Book of Tafiser Ibn Kather By Prof.: Muhammad Ali Alsabuni, p(302))

³¹ قال تعالى (يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَى أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أُولَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلَوْا أَوْ تُعْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا) Surah Al-nesa, Verse no (135)

³² قال تعالى (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ) Verse no(27) Surah Al-anfal,

³³ See The Book: Islam and Alhadarah Algarbiyah, By :Muhammad Kard Ali, p(107-108)

³⁴ Narrated by Muslim with no (2563) vol.no4, bab Albir wa Alsilah

³⁵ نص الحديث (قال رسول الله صلى الله عليه وسلم: ما من أمير عشرة إلا يؤتى به يوم القيامة، مغلولاً لا يفكه إلا العدل أو يوبقه الجور) Alhadith vol.12, no (715) Narrated by Bukhari,

³⁶ (See The Book: Aleslam Wa Alhadarah Muhammad Kard Ali, p(107))

that God will forbid Paradise for him.”⁽³⁷⁾ (Hadith) A leader is a man of action who must check on his flock day and night and personally address their problems. Those in positions of authority and those in charge must keep the rights of their subjects before their eyes. (Hadith) The phenomenon of exploiting positions to achieve personal gains, whether financial or prestigious, has also emerged, and this has caused harm to many people. It was narrated on the authority of the noble companion Abu Hurairah, may God be pleased with him, that he said: The Messenger of God, peace and blessings be upon him, said: “A Muslim is the brother of another Muslim. He does not wrong him, nor does he abandon him, nor does he despise him. Piety is here, piety is here”—and he pointed to his chest⁽³⁸⁾ “It is enough evil for me to despise my Muslim brother. Every Muslim is inviolable to another Muslim: his blood, his wealth, and his honor.” The lack of decisiveness and continuous, meticulous supervision by a leader in managing the affairs of his institution results in procrastination in fulfilling people's needs and fosters the phenomenon of bribery indirectly through the giving of gifts to employees by members of the institution and those who deal with it. Any gift given to an employee is considered bribery, and this is one of the factors that undermine the institution. Some scholars have stated that if an individual feels that his salary is insufficient or less than what he deserves, he has the right to demand an increase. The Prophet, peace and blessings be upon him, took into account the family responsibilities of the individual Muslim when determining wages in the early days of Islam.⁽³⁹⁾ Therefore, he would give a married person two shares and a single person one share. He, peace and blessings be upon him, also said: “Whoever is appointed to a position of authority for us and does not have a home...” Let him acquire a house, or if he has no wife, let him marry, or if he has no mount, let him acquire one. And so that the employee would not resort to bribery, Islamic law deemed it the duty of the state to provide the necessities of life for the public employee. Abu Bakr al-Siddiq (may God be pleased with him) said, “My people know that my trade was not insufficient to provide for my family, but I have been preoccupied with the affairs of the Muslims, and I will work for the Muslims with their money...” He then asked for an increase in his wages, saying, “Increase my salary, for I have dependents, and you have kept me from trade.” So they increased his salary by five hundred dirhams. And so that negligence or bribery would not occur among the workers, it is best to give them enough to make them self-sufficient and prevent them from resorting to begging and circumventing regulations for personal gain. Ali Ibn Abi Talib (may God be pleased with him) said to his governor, al-Ashtar al-Nakha'i, whom he had appointed to Egypt, instructing him to provide the workers and employees with sufficient salaries so that they would not reach for public funds. Ali (may God be pleased with him) said regarding this, “Then provide them with sufficient salaries, for that will strengthen them to improve themselves, make them self-sufficient, and be a proof against them if they...” They disobeyed your command or they kissed your trust.

³⁷ نص الحديث (قال رسول الله صلى الله عليه وسلم: ما من عبد يستريحه الله رعية يموت يوم يموت وه غاش لرعيته، إلا حرم الله عليه الجنة) Alhadith Muslim with no(142) Narrated by:

³⁸ نص الحديث (قال رسول الله صلى الله عليه وسلم: المسلم أخو المسلم لا يظلمه ولا يحقره التقوى ها هنا ويشير إلى صدره، بحسب أمرئ من الشر أن يحقر أخاه) المسلم، كل المسلم على حرام دمه ماله وعرضه) Muslim, Alhadith Narrated by: no (2563)

³⁹ See The Book: Aleslam Wa Alhadarah Muhammad Kard Ali, p(10)

Section Seven: About the Criteria, or Facilities of Leadership and about the Study's Conclusion

First Requirement: Concerning the Criteria Required of a Leader of a Community (Administrator, Ruler, President):

Some researchers have linked leadership to Islamic doctrine. Therefore, the most important pillar upon which a leader relies, ⁽⁴⁰⁾ or the most important means of making a leader competent, is adherence to Islamic doctrine and its values, virtues, and noble morals, along with political and moral courage. Indeed, the leader's inner self should be imbued with the values of faith and virtuous morals. Furthermore, the leader must possess the courage to make the right decision at the appropriate time. ⁽⁴¹⁾ A leader should typically possess certain personal qualities such as intelligence, ambition, self-confidence, high and renewed morale, persuasiveness, initiative, innovation, a broad imagination, and belief in the goal. There are also some essential acquired skills that an administrative leader must develop to possess the essential elements of leadership. Among the most important of these is political skill, which means the ability to reconcile the various trends and pressures present in society. It also means the ability to plan and prepare carefully and thoughtfully to ensure the success of projects and general plans. ⁽⁴²⁾ An example of this is the political acumen of the Prophet Muhammad (peace and blessings be upon him) as leader of the Islamic state, particularly in Mecca. He (peace and blessings be upon him) successfully guided the Muslims out of the hostile environment of the Quraysh with minimal losses. He established brotherhood between the Muhajirun (immigrants) and the Ansar (helpers), and concluded agreements and treaties with non-Muslims, including Jews and Christians. He (peace and blessings be upon him) also honored the Arab delegations who embraced Islam after the conquest of Mecca ⁽⁴³⁾. Imam Ibn Taymiyyah said, "It must be known that governing the affairs of the people is one of the greatest obligations of the religion, and the religion cannot be established without it." ⁽⁴⁴⁾ He also stated, "The appointment of a leader for the nation is obligatory by consensus." Therefore, choosing a leader, ruler, sultan, or director of an institution is obligatory, as evidenced by Ibn Khaldun's statement in his Muqaddimah: "Appointing an imam is obligatory, as its obligation is known in Islamic law by the consensus of the Companions and their Successors, based on the unanimous selection of Abu Bakr al-Siddiq (may God be pleased with him) by the Companions (may God be pleased with them). ⁽⁴⁵⁾ This is clear evidence of the obligation to appoint an imam." The important question then becomes: how does the nation or community choose its caliph or leader? The selection of the leader is a matter left to the nation. God Almighty says: "And those who respond

⁴⁰ See the book, Mukhtasr minhaj Algasideen by : Ibn qudamah, Dar Almanarah, Qatar, 2002, p(196)

⁴¹ (See The Followings books : Alsiyasah Alsharayah, Ibn Timiyyay, p(138) Dar Alkutib, Alarabiah. 1979, and the book: Alahkam Alsoltaniyah by: Almaourdi, p(3))

⁴² See "Usul Aldawah by : Dr. Abd Akareem Zidan OP, Cit, p (315)

⁴³ See The Book. Alserah Alnabawiyah, Ibno Hosham, Po, Cit, p (413)

⁴⁴ (See: Tafsir Alrazi, by Alimam Alrazi, Vol.27, p (177) See: Usul AlDawah, By: Abd Alkarem Op, Cit, (217) See: Mawirdi, Alahkam Alsoltaniyah, p(4)

⁴⁵ See the book Muqaddimah p (191)

to their Lord and establish prayer and whose affair is [conducted by] consultation among themselves, and from what we have provided them, they spend.”⁽⁴⁶⁾ The apparent meaning of this text indicates that Muslims consult on matters of importance to them, and there is no doubt that choosing the leader or caliph is among the most important matters for them. Imam al-Razi said: “If an event occurs, they gather and consult, and God praised them, meaning they do not act unilaterally, and they do not commit to anything they do not agree upon.”⁽⁴⁷⁾ Therefore, it can be said that the selection of the leader is done through the people of authority and influence, those who possess the required qualifications. These qualifications were clarified by scholars as follows: “This includes comprehensive justice, knowledge that leads to knowing who deserves leadership, and sound judgment and wisdom that lead to choosing the one who is most suitable for the nation and most capable of managing its affairs.”⁽⁴⁸⁾ Therefore, The idea of democracy, which means choosing the leader by all the people for the sake of the people, including the common people, i.e., all people except children and the insane, and therefore the choice may be unsuccessful, especially when factors of favoritism and nepotism interfere in choosing the leader, especially in our time, he must be chosen - and this is better -through the authority of the people of authority and decision, and this is considered more beneficial to the nation and the community. The principle of consultation (shura) is considered one of the most important requirements for a leader in Islam, This is something stated in the Quran, affirmed in the Sunnah, and agreed upon by scholars. It is a right of the community and an obligation upon the leader, and neglecting it is grounds for his removal. God Almighty says: “It is by the mercy of God that you were gentle with them; had you been harsh and hard-hearted, they would have dispersed from around you. So pardon them, and ask forgiveness for them, and consult with them in the matter. And when you have decided, then rely upon God. Indeed, God loves those who rely upon Him.” (Quran 3:159) The meanings of this verse are numerous, including the statement of Ibn Taymiyyah: “A ruler cannot do without consultation, for God Almighty commanded it of His Prophet (peace and blessings be upon him) and his nation.” They follow his example when calamities befall them, so they consult among themselves. It is mentioned in Al-Razi’s interpretation: “God commanded His Messenger, may God bless him and grant him peace, to consult so that others may follow his example in consultation and it becomes a Sunnah in his nation.” This is in the form of guidance for the leader, whether he is political, administrative, or academic, that he should not monopolize the management of the institution alone, but rather consult the people of authority and influence around him, especially since Islamic law left the system of consultation in a manner that suits its circumstances, and the leader should consult the people of expertise in the subject of their expertise.

⁴⁶ قال تعالى (وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ) (38) Surah Alshourah, Verse: no (38)
⁴⁷ قال تعالى (إِنْ تُمْسِكُمْ حَسَنَةً تَسَوْهُمْ وَإِنْ تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِنْ تُصِبرُوا وَتَتَّقُوا لَا يَضُرَّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ) See the Book of Tafser, Alrazi, Surah Ali Omran, Verse no (120)
⁴⁸ قال تعالى (إِنْ تُمْسِكُمْ حَسَنَةً تَسَوْهُمْ وَإِنْ تُصِبرُوا وَتَتَّقُوا لَا يَضُرَّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ) Surah AliImran, no(122) Verse,

The Second Requirement: Conclusion, Which Includes the Findings, Recommendations, and References:

A leader needs interpersonal skills, which mean the ability to deal with individuals and groups. This is an essential quality for a leader's behavior in every communication process with individuals and groups. Mutual understanding between the leader and their group is necessary, and the leader must have the ability to influence them and be a good role model. This good role modeling is demonstrated through their behavior and the regular performance of daily Islamic rituals, such as praying on it is time with the regular imam (the preacher) at the mosque. ⁽⁴⁹⁾ The Prophet (peace and blessings be upon him) said, "If you see a man frequenting the mosque, then bear witness to his faith." A leader who is keen on performing Islamic rituals at their appointed times and places is a trustworthy leader who can be relied upon. This is because the most important manifestation of Islamic behavior in a Muslim's life is performing the ritual of prayer with adherence to its timings and proper execution, ⁽⁵⁰⁾ due to its multiple aspects: behavioral, devotional, and socio-psychological, which refine and cultivate an individual's behavior.

Prayer works to eliminate class distinctions among people, and it instills humility in the Muslim, keeping them from arrogance. And pride, and the Messenger, peace and blessings be upon him, recommended it, as narrated by Malik on the authority of Nafi', the freed slave of Abdullah ibn Umar, may God be pleased with them both, who said: The Messenger of God, peace and blessings be upon him, said: "O Mu'adh, the most important matter to me is prayer..." ⁽⁵¹⁾ (the hadith). Based on this principle, Umar ibn al-Khattab, may God be pleased with him, wrote to his governors urging them to pray, saying: "The most important matter to me is prayer, Whoever safeguards it safeguards his religion, and whoever neglects it will be even more negligent in other matters of his work." ⁽⁵²⁾ God Almighty said: "And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive." ⁽⁵³⁾ Returning to the meaning of this verse, we find that God Almighty has placed prayer in a high rank among acts of worship, and that it prevents immorality and wrongdoing.

Therefore, the selection of those professionally and technically qualified to fill a position should be based solely on their commitment to worship. ⁽⁵⁴⁾ Their Islamic conduct, in which the regularity of prayer occupies the most prominent and clear position, requires that he treat them well, attend to their affairs, and be just in his dealings with them. He must believe in the principle of consultation and

⁴⁹ نص الحديث (إذا رأيتم الرجل يتعاهد المسجد فأشهدوا له بالإيمان) (Alhadith in Ibn Majah Book, with no (1345, andbook Almoata, (Dr. Muhammad Ibraheem Abo Sin, Alidarah Fi Alislam, without date and others, (45) Albihaqi, Vol.6))

p(47))

نص الحديث (نص الحديث إذا رأيتم الرجل يتعاهد المسجد فأشهدوا له بالإيمان). Narrated Already.

⁵¹ نص الحديث (يا معاذ إن أهم أمر عندي الصلاة... الحديث) (2617) Narreted by Tarmuzi, with no

⁵² نص قول عمر رضي الله عنه ((إن أهم أموركم عندي الصلاة فمن حافظ عليها حفظ دينه ومن ضيعها كان لسواها من عمله أشد إضاعة) See: The management in Islam, Dr. Muhammad Abraheem Abu Sin, Without date and others, p(46)

⁵³ قال تعالى (وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ) (Surah Albugrah, Verse no (45))

⁵⁴ See: Aledarah fi Alislam, Dr. Muhammad Abraham Abn Sin, Op, Cit, p(47)

advice as a binding Islamic principle within the community. ⁽⁵⁵⁾ He must consult them and respect their opinions. Experience has shown that many leaders who do not consult their subordinates or their subjects have failed to manage the institutions entrusted to them and have lost the esteem and respect of their people. The leader must instill in his subjects the importance of fulfilling their responsibilities and, above all, be a good example for them. In conclusion, regarding the rights of the subjects from the leader, the worker, in the view of Islam, is a respected being who should be treated well by his superiors. God Almighty says: "And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty" ⁽⁵⁶⁾ And the Messenger of God, may God bless him and grant him peace, said: "God has servants whom He has chosen to fulfill the needs of people. He has endeared them to good and endeared good to them, they are the ones who will be safe from the punishment of the Day of Resurrection." ⁽⁵⁷⁾ And to be just to people, both with regard to himself and with regard to others, whether rulers or the general public. God Almighty said: "Indeed, God commands you to render trusts to their rightful owners, and when you judge between people, judge with justice. Excellent is that which God instructs you. Indeed, God is ever Hearing and Seeing." ⁽⁵⁸⁾ And it is the right of the leader over the subjects that they adhere to obedience in all that is not sinful. God Almighty said: "O you who have believed..." Obey God and obey the Messenger and those in authority among you. And if you disagree about anything, refer it to God and the Messenger, if you truly believe in God and the Last Day. That is better and more suitable for final determination. This includes responding to him in all matters that call for the establishment of the religion, and vice versa. It also includes assisting him in enjoining good and forbidding evil, advising him sincerely and not betraying or deceiving him, just as he is required to do.

Furthermore, it includes fulfilling the individual and collective obligations he has prescribed, striving alongside him, and supporting him in defense of the Sharia state and in establishing the rule of God Almighty: (And obey the Messenger and those in authority among you. And if you disagree about anything, refer it to God and the Messenger, if you truly believe in God and the Last Day. That is better and more suitable for final determination.) ⁽⁵⁹⁾ Recommendations: The study recommends the following: Any work devoid of divine guidance is considered unsuccessful and doomed to failure. Therefore, the study recommends the necessity of seeking God's help in all our endeavors, both large and small. This means adhering to the principles of Islam, fulfilling our obligations and abstaining from what is forbidden. The state should choose a competent individual who fears God and does not neglect God's rights or the rights of worship. The true criteria for choosing a leader are adherence to Islamic religious practices and a love for the people and their country. The study also recommends

⁵⁵ Dr. Muhammad Abraham Abn Sin, Op, Cit, p(48)

⁵⁶ قال تعالى (وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ) Surah Almaidah, Verse no P(2)
⁵⁷ نص الحديث (إن الله عبادا أختصهم لقضاء حوائج الناس، حببهم إلى الخير وحبب الخير إليهم، إنهم الأمنون من عذاب يوم القيامة). Narreted Hadith, by: Trumuzi, with number (2617)

⁵⁸ قال تعالى (إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا) Surah Alnisa. Verse no (58)

⁵⁹ قال تعالى (يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا) Surah Alnisa, Verse no(59)

obligating all employees, both leaders and individuals, to perform prayers in congregation with the appointed imam and to maintain this practice, considering prayer itself a shield and protection against spiritual ailments such as lying, deceit, and injustice. The study recommends creating a fraternal atmosphere among employees, rejecting division and discord, and eradicating the causes of tribal, ethnic, and other forms of racism. Finally, the study recommends building a unified, cohesive, and sincere nation for the sake of a single homeland that accommodates everyone.

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